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between parts of the system, and verbally this does not have to be made explicit just because it is a matter of course.

There remains a second definition of existence that must be considered at least briefly because of its great importance, namely, nominalism, "only particulars exist." Evidently this is an ontology and not a definition of existence. As an ontology it contradicts Platonic realism, and this a definition should not do. Moreover, when the nominalist gives us a criterion by which to determine whether or not any given particular exists, he usually has recourse to one of the two foregoing theories of existence, that is, to the doctrine that whatever exists either has definite position in time or is perceivable. In short, his definition of existence is an ontology, as were the preceding, and, like these, can be brought under our definition as a species under a genus.

Thus, we conclude, there are two types of existential proposition: the first type is of the form p implies q where p is asserted, and therefore q is asserted; the second type is of the form q is asserted, p implies q, hence p is asserted. Therefore existence can be defined without any ontological assumption other than that presupposed in formal logic; and if it can, it should be so defined. The existent is the asserted sufficient condition of any true proposition; and accordingly a term is said to exist when it is a member of a proposition that is the asserted sufficient condition of some true proposition.

WALTER T. MARVIN.

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SOCIETIES

NEW YORK BRANCH OF THE AMERICAN PSYCHOLOGICAL ASSOCIATION

THE New York Branch of the American Psychological Association met in conjunction with the Section of Anthropology and Psychology of the New York Academy of Sciences on April 24, 1911. An afternoon session was held at the psychological laboratory of Columbia University and an evening session at the Museum of Natural History. Between these two sessions an informal dinner was held at the Faculty Club of Columbia University. The following program was presented:

A Simple Method for the Study of Entoptic Phenomena: GEO. R. MONTGOMERY.

By using small silver beads strung on a wire in a spectacle frame to reflect light into the eye, we have a simple method which has many advantages in the study of entoptic phenomena. From the standpoint of psychology, perhaps the most important use of such an instrument is in the study of iris movements. For some experiments it is well to cover the frame with a black cloth, allowing the light to reach the beads through a slit. If three beads are used, they may be moved back and forth and the intensity of the light increased or diminished until the middle circle of light thrown upon the retina is exactly tangent to the other two. Such a contrivance allows a view of both pupils at the same time. It also allows careful measurement of dilation and contraction, and furthermore permits the eye and the body to take an easy, normal position.

The use of a single bead with two or three sources of light enables one to diversify the intensity of the circles of light thrown upon different parts of the retina. This is important in determining the parallax of objects in the eye which throw the shadows. Combinations are possible with this arrangement and other experiments, Purkinje's for instance, and the beads may also be used for throwing circles of lights from colored globes upon the retina. These circles may be superposed, the different parts of the retina compared as to color sensation, the effect of contrast brought out, etc.

The Preferred Length of Interval: J. E. WALLACE WALLIN.

The paper detailed the experimental results of two simple methods of investigating the preferred length of auditory intervals: a method of *impression,* in which a preference was reached by successive comparisons of pairs of metronome clicks in a definite order; and a method of *expression,* in which the preference for musical tempos was determined by measuring the durations between the responses (stamps of the foot) made to musical selections by the gallery patrons in theaters.

The results showed, among other things: that the average interval preference with metronome clicks corresponded precisely with the average tempo of the most vigorous responses to musical rhythms (0.51 sec.); that the very general tendency to rhythmize recurrent auditory impressions of the same intensity (metronome clicks) often rested on an ascertainable qualitative basis; that the tendency to perceive different lengths of auditory intervals as indifferent or neutral is infrequent; that instead of selecting a definite, invariable central tendency in respect to interval preferences, the subjects can be arranged most naturally into a number of types (slow, medium, fast, rapid); that the absence of a clear, definite central tendency is due to the fact that the preferences are determined by varying factors permanently or temporarily operative (physical pain, mental disquietude, repose, strain of suspense or expectation, stimulation to movement, rhythmical tendency, associations, suggestions, preference for melody, harmony, or rhythm in music, but not musical capacity, etc.); that we can lay down limits within which the preferences for intervals and musical tempos will most probably come (0.40 to 0.70 sec.); and that the vigor of the responses in music varies according as the time is two-four or three-four, and according to the relative influence of other factors than that of speed (catchiness or familiarity of the music, incisiveness of the accent, etc.).

Sex and Class Differences in Response to Advertisements: E. K. STRONG, JR.

In an extensive study of the relative value of the motives, which are used in advertisements, that lead one to buy toilet soap, a number of interesting facts as to class and sex differences were noted. It was found that the order of preference for such motives as were obtained from fifty college students correlated very high with similar orders from educated men and from educated women. In fact there were no specific differences between such orders. But an order of preference from a group of one hundred men living in and about Garrison, N. Y., showed a negative correlation. The striking point about this latter order, however, was not so much that uneducated persons do not agree with educated ones with respect to which are the strong motives, but that they do not agree amongst themselves at all—their order being little more than a chance order. This is the more striking when we realize that two groups of educated women correlated as high as + .93. In this study it was very clear that women are less variable in their judgments as to the merit of these motives or appeals than are men. Not only were the corresponding probable errors of the medians smaller in almost every case among the women, but the various sub-groups of women correlated higher with respect to each other than did the sub-groups of men. Such motives as "beauty" and "for the baby" ranked higher among the women than among the men, but the surprising thing here was that the two sexes agreed so closely with respect to the other motives.

The Curve of Work: E. L. THORNDIKE.

Professor Thorndike reported results of five subjects, each working eight hours (two hours on each of four days) at adding printed examples, each of ten one-place numbers. It was found that initial spurt did not appear at all as a general tendency in all students, or consistently in the work of any one of them. There was a slight tendency to spurt in the last five minutes, but this was very slight and by no means consistent throughout the group, or important in the case of any member of the group. Warming up was found to play a slight and possibly inappreciable part in the curve of work.

The influence of practise and that of fatigue approximately balanced, so that the general tendency of the character of the work is not only toward rectilinearity, but also toward parallelism with the base line.

The Influence of Caffein on the Quality of Sleep: H. L. HOLLINGWORTH.

Sixteen subjects were given doses of caffein alkaloid (1–6 grains), at varying times of day, for a period of a month. Incidentally to a series of mental tests which were continued throughout this period, each subject recorded the approximate number of hours' sleep after each day and graded the quality of the night's rest as "better than usual," "ordinary," or "worse than usual." Adequate control methods were used. Clear individual differences were shown in the effect of the drug on the quality of sleep—and these differences were independent of age, sex, and size differences. On the basis of the squad averages, doses of 1–4 grains do not impair sleep. Doses larger than these produce sleeplessness. This effect is greatest when the dose is taken day after day, allowing a cumulative effect. When a single dose is taken on alternate days, the effect is greatest when the caffein is taken between meals. Taken with meals, its action is weakened and retarded. Only in exceptional cases does sleeplessness follow the 1–4 grain dose, and in many cases a 6 grain dose is without effect. The "approximate number of hours" of sleep does not seem to be modified by the action of the drug, probably because this matter is controlled by a more or less artificial schedule.

Has Psychology Lost Its Mind? W. P. MONTAGUE.

The movement to dispense with the concept of mind or consciousness and to substitute the concept of behavior as the sufficient object of psychological study was criticized (1) on the ground of ambiguity, (2) on the ground of inadequacy.

1. Behavior, as the movement of an organism in response to stimulus, is ambiguous in that it may mean (*a*) the intra-neural current from sensory center to muscle, or (*b*) the extra-neural motion of the organism or its members. Behavior in the first sense might conceivably be the basis of and hence a substitute for consciousness, but it would be invisible to the external observer and therefore relatively useless as an object of psychological study. Behavior in the second sense is visible to the observer, and so a useful *index* of consciousness; but being extra-neural, it could not possibly be the correlate or basis of the organism's own experience. The motor theory of consciousness derives much of its plausibility from an unconscious shifting from one of these meanings of behavior to another.

2. But behavior in either or both of these senses is inadequate as

a substitute for or even as a correlate of consciousness, (*a*) because, unless evidence is given for an innervation sense, it can only be the kinesthetic sensations that *result from* one's movement, and never the movement itself, that one experiences; hence to reduce consciousness to movement would be to reduce all sensations to kinesthetic sensations; (*b*) because the field of consciousness is infinitely too rich a manifold to be put in one to one correspondence with any system of mere motions, internal or external.

The Spread of Christian Science: I. WOODBRIDGE RILEY.

From recent investigations made by Professor Joseph Jastrow comparing the results of the Federal Census of 1910 with the number of advertised Christian Science practitioners, there is shown a threefold distribution of the sect, chiefly in three pairs of states: Massachusetts and New York, Illinois and Missouri, Colorado and California. Here the pathological factor is first in evidence, for the centers of influence are large cities, with their concomitant nervous disorders, and the health resorts of the mountains and coast. A second factor is that of free thought, or a liberal attitude toward the unconventional such as is found in the given states, with their large cities and their great number of imported foreign faiths. A third factor is financial, a reaction from overmuch material prosperity and a leaning towards a somewhat ascetic immaterialism. This leads to the final factor, the previous idealisms which prepared the soil, such as New England transcendentalism, with the Emersonian call to the "demonstration" of the "spiritual principle," and the German idealism represented in the St. Louis School. These four factors apply not only to the followers of Christian Science, but to the founder; and here Eddyism may be considered not only an afterclap of transcendentalism, but a recrudescence of Neoplatonism. As in Rome and Alexandria, so in America there has arisen a demand for knowledge dependent on "divine" communications; a denial of sensible existence; a contempt for reason and physical science, and a destruction of the distinction between sensible and intelligible. In all this Christian Science shows itself a recurrent phase of the larger movement of so-called New Thought, with its occultism, gnosticism, and mysticism. The type of mind to which the movement appeals is complex—practical and yet uncritical, non-academic and yet speculative. Such a mind fails to distinguish the fundamental fallacy of Christian Science—that while it disclaims materialism, it still reeks with material terms such as "mental offshoots," "gravitation Godward," and the "aroma of Spirit." In fine, the "divine metaphysics" bolsters itself up with the latest physical discoveries, such as Hertzian waves and X-rays, to explain "absent treatment" and silent "demonstration."

Psychanalysis and the Interpretation of Dreams: E. W. SCRIPTURE.

Psychanalysis is the term applied to the line of work originated by Freud, of Vienna. Its chief object is to get at the facts of the subconscious. One of its most effective methods is the analysis of dreams. The immediate facts in the dream, the "manifest content," are derived from the immediately preceding experiences of life. The "latent content" is deduced from the "manifest content." The "latent content" of a dream always consists of a wish or fear. A child disappointed by the size of some Bantam chickens dreamed that she had large Cochin Chinas and thus satisfied her wish. A man dreams that he is bald because he has noticed his hair to be getting thin and fears that he will become bald. The "manifest content" of the dream is often symbolic of the "latent content." After a consultation with his physician in which the disagreeable experiences of his past life are discussed, a man dreams of being in a laundry watching the clothes boil in the tank. His dream satisfies the wish to see his "dirty linen" washed clean. A man in financial difficulties dreams of being caught in a terrific snow-storm. This expresses his fear of being "snowed under."

By psychanalysis the physician gets an accurate knowledge of the patient's mental make-up; this he can get in no other way. He can then proceed to correct the various defects of character such as egotism, stubbornness, viciousness, bashfulness, timidity, etc. Psychanalysis is the only radical cure for hysteria, the phobias, and psychasthenia.

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REVIEWS AND ABSTRACTS OF LITERATURE

Light and the Behavior of Organisms. S. O. MAST. New York: John Wiley and Sons. 1911. Pp. xi + 410.

"This volume is the outgrowth of an intensive and extensive study of the processes of orientation in plants and animals, especially those without eyes, *i. e.,* a study of the perplexing and interesting question as to how these organisms regulate their activities so as to bend or move toward or from the source of stimulation. But while the book deals primarily with the question of orientation, it has a broader aspect and may be considered a treatise on the behavior of organisms based on their reactions to light."

The author of this thoroughgoing discussion of the influence of light upon the activities of organisms has made his book doubly useful by prefacing his original observations by a history of the problems of reac-